The Sunday School Service.

A. D. GNAGEY.

July 13th, 1884.

The ark in the House.—2 Samuel 6 : 1—12.

GOLDEN TEXT: "He blesseth the habitation of the just."—Prov. 3 : 33.

Introduction.

As Paul was the central figure during our last quarter, so is David of this quarter, and Solomon of the next. It is interesting and instructive to spend three months with some one of these great men of God, whose history makes up so large a portion of God's word. David's youth deserves especially to be studied by every youth of our land. In one sense, Saul was not God's choice. The Lord had promised Israel a king, but they were not willing to wait till the "man after God's own heart" had grown into manhood. The *appearance* of Saul was in direct conformity to the people's idea of a king. But God looks deeper than human eye can see, and he had yet another one in view who should become the future king over Israel. He sends Samuel to Bethlehem, to annoint the youth as king. For once Samuel's judgment miscarried. Eliab, the eldest son of Jesse, with his tall figure and imposing appearance, seemed to him the proper successor to Saul. But the day was gone by when men were to be judged by their outward appearance. And where did Samuel find God's chosen youth? On the hills of Palestine, keeping watch over his flock, quietly attending to his own business, faithfully discharging the shepherd's duties. There is where the Lord seeks for men to do his work. His work is a personal one, and he finds his best and most efficient labors among the very class to which David belonged—those attending to their own business. God has no use for meddlesome people. The grumbler, the fault-finder, the never-to-be-satisfied will never reach high stations in life, or if they do, they should not. He who has a morbid desire to rule and govern others betrays a weakness, and that is, that he cannot govern himself. David was none of these. He quietly went after his own business, and let me impress upon the minds of the youth the fact that *among this class the Lord seeks for those whom he would exalt.*"

Then again, the humble duties of David the shepherd boy, among the hills and vales of Bethlehem, served unconsciously as an education for his future duties. Here he learned the art of song and music. He learned to take care of his flock, as it is said, "Thou shalt feed my people Israel." He learned to use the sling, a lesson which he was soon called upon to put into practice. He had many encounters with bears and lions, and thus with his peaceful pursuit, was combined a sterner and harder training. He developed, in the forests of Palestine, a daring courage which was much needed. Thus unconsciously David was preparing himself for an infinitely higher and nobler office of which his shepherd life was but a type. Out of honorable work comes character. It is not so much what we read or speculate about as what we *do*. The labors of youth in a greaa degree, train and mould character. We are all building for life; every youth is rearing an edifice either of honor or dishonor. Every day a piece of timber is worked in that building and the day of eternity will reveal the material of which it is made.

We have not time nor space to give more of David's youth, but let the great truth of his early life be constantly impressed upon the minds of the children.

LESSON.

In the last lesson David was inaugurated for the third time. The civil affairs were now on a firm basis.

David gathered.—David meant to make a display of this ceremony so that it might long be remembered. For a long time God was not worshipped in the way appointed by him. The ark of the covenant was little thought of. David had now captured Jerusalem and made it his capital, and he was desirable to have the ark moved there. The ark was the symbol of God's presence, and he had promised to be present in a special way where the ark was. But often they misapplied the use of the ark, and worshipped *it* instead of worshipping God. It was sacred, and was to be so kept, for it bore the name of the Lord.

Set the ark of God upon a new cart. The Philistines had carried the ark in this way, but David should have known this was unlawful for Israel. "And thou shalt put the staves into the rings by the sides of the ark, that the ark may be born with them." (Ex. 25 : 14.) The Levites were to carry the ark on their shoulders, and to carry it on a new cart was contrary to God's directions.

They started with the ark, David leading with song and music. When they reached Nachon's threshing floor, a place where grain was tread out, Uzzah feared the ark would fall, for the oxen shook it, and he put forth his hand and touched it. He had no right to do this, for only a Levite was to touch it, but this man, like many others thought he knew better than God, and for this transgression he had to die on the spot. To excuse some old fogies who pervert the Gospel, it is said, "They mean it all well." So did Uzzah. No doubt his intention was good, but it was contrary to God's directions, and nothing is good that is contrary to God's will, The lesson applies to-day. God has given us a Gospel. It is complete. But some people think they can improve on God's methods, like Uzzah, who thought he had to help God take care of his ark. This was insult to God. And so it is, when men add to or take from the Gospel. It is as much as to say, "God does not understand his business; we'll fix it up for him." No doubt, some of these men who are continually legislating, improving the Gospel, mean it well, but *well doing*, not well wishing is what God wants. They know what the penalty is for adding to the Gospel, or for taking from it, and if God will not punish them now, He certainly will hereafter. So God calls people to repentance to put their trust in him, to keep the Sabbath, &c., but people go on in their sins, without a thought of the coming judgment of God.

Abed-Edom was blessed because he cared for the ark. He was pleased to have it with him and he was rewarded for his conduct. God now is willing to make his home not only where the ark is, not only where the symbol is, but he gladly makes his home wherever he find a humble and contrite heart. You can have God make his home in your heart to-day if you will. He will come and live with you and make you happy, if only you invite him. "Behold I stand at the door and knock," says King Jesus, and why not admit the heavenly guest? There are none so happy as those who have the Savior in their hearts. He guides and protects them, as a wise king protects his people. How glad we should be that God has promised to reign in all the hearts that love him. It does not depend on national or ecclesiastical distinction, not on the clothes we wear, not on wealth or poverty, but solely on the condition of the heart.

The lessons which should be impressed on the minds of the pupils are:

1. The punishments that follow disobedience.

a. Sins of commission.

b. Sins of omission.

To omit doing what is commanded, is equivatent to doing what is forbidden.

2. The blessedness of those who admit Christ into their hearts.

a. He is willing to take charge of our hearts.

b. We must be willing to *let* him enter.

c. He meets us at the door.

Conquered by Kindness.

One of Dr. Gutherie's admirers was an old Scotch judge, who contributed a large sum to build a new Church. But when the doctor left the Established Church, with the Free Church party, the judge was so much displeased that he ceased to call on him, and even refused to recognize him in the street.

Twice the good doctor lifted his hat on meeting, but the judge gave no sign of recognition. The doctor said cheerily to himself, "One more lifting of the hat, my Lord, and we are quits."

One day a woman called at Dr. Guthrie's begging for a seat in his Church. The doctor said it was impossible to obtain one; all were engaged, and more than a score of applicants were waiting for a vacancy. She pleaded hard, but he saw no way to help her.

At length she mentioned that she was housekeeper to Judge ——. "That changes the case," said the doctor. "I would like to do him a favor for all his kindness to me in past days. You shall have a seat in my own pew."

The woman left after a profussion of thanks. The next morning there was a knock at the study door, and the judge entered. He came to thank the doctor for his kindness to his housekeeper, after his own shabby behavior, and to beg pardon for his foolish anger. The old friendship was restored and the judge seemed to have a higher esteem than ever before for the man who had conquered him with kindness.—*Methodist Recorder.*

Just as soon as the world shall sincerely embrace the Christian religion, wars will cease unto the ends of the earth.

The Persians say of noisy unreasonable talk, "I hear the noise of the millstones, but I see no meal."

Some men have a Sunday soul, which they screw on in due time, and take off again every Monday morning.

Simplicity, of all things is the hardest to copy.

A Miricle in Oil City.

DOCTORS DUMFOUNDED—DRUGGISTS AND THE PEOPLE WILD WITH EYCITEMENT.

[From the Oil City Derrick, July 21, 1881.]

Miss Maggie Martin, of this city, has been ill and confined to her house for several years. Our best physicians failed to give her relief. She took *Peruna* and, to the astonishment of all who knew her she is now up and about again. Mr. Simmons, the Druggist, sold 184 bottles last week. He buys in gross lots. Mr. Cowell, too, sells it. Ask your Druggist for Dr. HARTMAN's book—"Ills of Life" (gratis), or address Dr. A., at Osborn, O., for one.

Harvard College.

At a recent meeting of the overseers of Harvard College, a discussion was held upon a resolution which had been before the board for several weeks, that in the opinion of this board the statutes making attendance on morning prayers and other religious exercises compulsory should be repealed. The board by a strong vote refused to adopt the resolution. But Mr. GEORGE SHIFFER, lately from Martinsburg, Blair Co., Pa. who had a Cancerous growth on his nose, and who was advised the use of *Peruna* before a visit to a Cancer Hospital was allowed to take that par excellent remedy, and by its use for a very short time, was cured completely—page 24 in the "Ills of life"—get one from your druggist.

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NOVEMBER, 1883.

Railroad Time Card.

EAST BOUND.	No. 5.	No. 1	No. 3	No. 9
Leave Chicago	A. M. 8 30	P. M. 5 10		p. m. 8 36
Walkerton	11 07	7 47		
Milford Junction	P. M. 12 13	8 54		
Auburn Junction	1 52	10 28		
Fostoria	5 0	A. M. 1 07		
Sandusky Arrive	*8 5		P. M.	
Sandusky Leave	4			
Chicago Junction	6 35	2 55	9 15	
Shelby Junction	7 08	2 50	9 48	a. m.
Mansfield	7 35	3 11	10 15	5 15
Bellville	8 07		10 49	5 45
Mt. Vernon Arrive	8 52	4 12	P. M. 11 30	6 30
Newark Arrive	9 50	5 05	12 55	7 15
Columbus Arrive		8 40	2 40	8 40
Columbus Leave	8 20	3 30	11 40	9 00
Somerset Arrive				
Junction City				
Mansfield	7 35	3 11	10 15	5 15
Newark Leave	9 50	5 05		
Zanesville Arrive	10 36	5 53	2 53	7 49
Zanesville Leave	A. M.			
Cambridge	11 26	6 39	2 50	8 50
Barnesville	12 20	7 29	3 55	a. m. 7 10
Bellaire	1 19	8 20	4 50	8 25
Wheeling Arrive	3 05	10 05	6 30	9 50
Wheeling, Leave	2 05	9 00	5 30	
Cumberland Arrive	9 50	4 37	1 36	
Washington	P. M. 2 25	P. M. 9 42	a. m. 6 20	
Baltimore	3 35	11 10	7 30	
Philadelphia	a m 7 40	3 40	P. M. 12 45	
New York	10 35	6 50	3 50	

WEST BOUND.	No. 2.	No. 4.	No. 6.	No. 8.	No 12.
Leave New York	P. M. 1 00	P. M. 7 00	N'GT 12 00		
Philadelphia	4 00	10 00	A. M. 3 45		
Baltimore	9 00	A. M. 2 00	9 00		
Washington	10 10	3 05	10 15		
Wheeling, city time,	9 40	P. M. 3 00	11 35	A. M.	P. M.
Bellaire	9 35	3 00	11 27		
Barnesville	10 57	4 10	A. M. 1 00	10 31	6 04
Cambridge	11 51	5 09	1 58	11 30	7 05
Zanesville Arrive	P. M.				
Zanesville Leave	12 51	6 15	2 59	6 25	
Newark Arrive	1 20	6 40	3 25		
Columbus	2 40	8 30	4 50		
Shawnee Leave					
Junction City					
Somerset					
Columbus Leave	12 10	5 0	2 55	5 00	
Newark	1 40	7 05	3 40	6 15	
Mt. Vernon	3 38	8 02	4 32	7 26	
Mansfield	4 03	9 29	5 58	8 40	
Shelby Junction	4 27	9 51	6 24		
Monroeville Arrive					
Sandusky Leave	6 30		8 55		
Sandusky	5 15		9 30		
Chicago Junction	6 25	10 30	8 20		
Fostoria	8 06	12 16	10 10		
Auburn Junction	11 32	3 21	2 00		A. M. 2 42
Milford Junction	1 26		3 42		4 09
Walkerton	2 44	6 04	4 48		5 17
Arrive Chicago	5 40	8 38	7 20		

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9 20pm 8 45am	Sandusky	6 30pm 2 00am
10 20 9 43	Fremont	40 1 15
10 43 10 04	Burgoon	08 12 51
11 16 10 32	Fostoria	4 40 12 24
11 32 10 46	Arcadia	4 25 12 12
11 55am 11 06	Findlay	4 05 11 55
1 10 12 15pm Arr	Lima Lv	2 55 10 30
1 20 12 35 Lv	Arr	2 45 10 20pm
2 21 1 28	St Mary	1 51 9 23
2 43 1 48	Celina	1 28am 9 02
3 40 2 47	Portland	12 25pm 8 05
4 05 3 13	Red Key	11 57am 7 42
4 50 3 55	Muncie	11 15 7 05
5 25 4 30	Alexandria	10 35 6 15
5 46 4 48	Elwood	10 15 5 58
6 11 5 10	Tipton	9 50 5 35
7 10 6 11	Frankfort	8 52 4 35
8 25 7 20	LaFayette	7 50 3 35
9 05 8 05	Templeton	7 00 2 43
10 16 9 09	Hoopeston	6 00 1 50
11 17 10 05	Paxton	5 08 12 39
11 58 10 40	Gibson	4 32 11 58am
1 30pm 12 00am	Bloomington	3 05 10 30
1 40 12 10	C & A Junction	2 55 10 20
	C & A R'y	
2 15pm 2 00am	Bloomington	2 30am
8 20 7 55	St Louis	8 05pm
	C & A R'y	
5 50pm 6 30am	Bloomington	9 30pm 9 05am
8 10am 9 55pm	Kansas City	8 30am 6 58pm
12 30n'n 11 50	Atchison	2 45 3 40
1 20pm 11 55n't	St Joseph	2 10 3 15
6 35 7 40am	Omaha	6 00pm 7 55
	I. B. & W. R'y	
2 15pm 12 05am	Bloomington	9 45pm 4 18am
4 50 2 00	Peoria	7 34 2 20
8 05 6 55	Burlington	2 50 10 30pm
9 30am 7 00pm	Council Bluffs	9 45am
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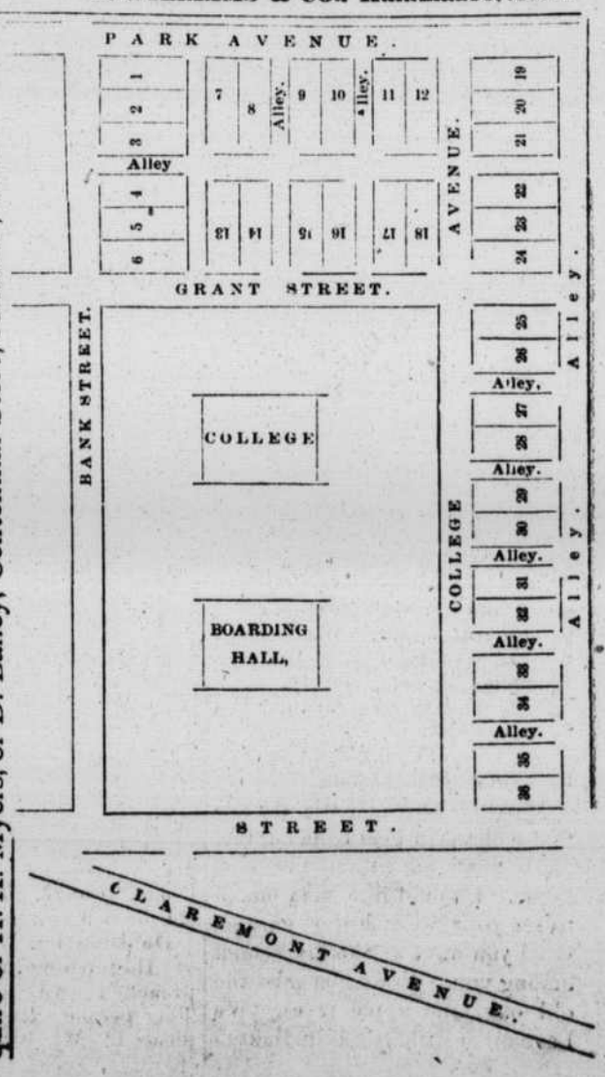

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